THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The overruling Mind of the universe makes His own dates; and nations meet those dates whether they want to or not."

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DISCOURSE BY PRESIDENT JOSEPH F. SMITH.

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I SINCERELY hope, my brethren and sisters and friends, that the good Spirit which pervaded our gathering in the forenoon, and which is present this afternoon, may continue until the close of our meeting. I have been highly interested, and am well pleased and satisfied with the declarations and testimonies, the exhortations and instructions that have fallen from the lips of our brethen who have already spoken to us. A great many things might be said, if time permitted, with reference to the divinity of the mission of the Prophet Joseph Smith. I may say that in the early days of the Church, when he had no friends—indeed, I may say before the organization of the Church, before it had any existence as an organized body—Joseph Smith was instructed, under the inspiration of the Lord, to make predictions and prophecies and promises. They are recorded in the book that I hold in my hand—the Doctrine and Covenants. They were made before the year 1830. They are wonderful predictions and promises. Many of them have since been fulfilled. Others that he made at that early day will yet be fulfilled. All that he has predicted, all that he has promised under the inspiration of the Holy Spirit, will come to pass. There is no question about it in my mind, nor can there be any doubt about it in the minds of those who have read the predictions which the Prophet has made. Here is a prediction which I will read. These words were spoken by an angel to Joseph Smith while at his father's house

in Manchester, Ontario County, New York, on the evening of the 21st of September, 1823, seven years before the organization of the Church, and while he was an obscure and almost unknown boy, without any influence, without any followers, and without any prospects of the prophecy ever coming to pass, that is, looking at it from a human standpoint: "Behold I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the great and dreadful day of the Lord; and he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at its coming." (Doc. and Cov., Section ii.)

Now, let me say a word or two in relation to this revelation. Since that day temples have been built in which the ordinances of the Gospel have been performed both for the living and for the dead. But why for the dead? Because it was predicted at that early time that the promises of the fathers should be planted in the hearts of the children, and that their hearts would be turned unto their fathers, and the hearts of the parents to the children. Now, the ordinances of the Gospel comprehend the baptism of the living for the dead, and in order that this may be done the hearts of the children must certainly be turned to the fathers. I could not begin to tell you from memory the millions of dead that have been baptized for in these sacred places by their kindred. I cannot tell you how many thousands and tens of thousands of genealogical records have been sought out, written, and gathered together, comprising the names of thousands and tens of thousands of different families throughout the United States, throughout England and throughout Europe, in fact, throughout the world. Records have been compiled by men who have been moved upon by some influence or power that was strange and absolutely unaccountable to them. They do not know why they have been moved upon to write these genealogical records of their families for eight or ten generations. There was no money in it for them. Some men have actually spent their fortunes in collecting genealogical records of their family and their kindred. They did not know what they were doing; they did not understand what use there would be for them, or what prompted them to gather together, at an enormous expense, even to the extent of using their fortunes, the history of their ancestors. No money came back to them for the work—collecting genealogies is not a paying business. But bye and bye it was discovered that a branch or several branches of a certain family had joined the Church of Jesus Christ of Latter-day Saints, and they came into possession of the records containing the genealogies of thousands and tens of thousands of their relatives. Here, then, are representatives—two of a family and one of a city—who have embraced the Gospel and joined the Church of Jesus Christ of Latter-day Saints, and their hearts are turned to their fathers and they begin to hunt up these genealogical records. I presume that the Church of Jesus Christ of Latter-day Saints has more of these genealogical records than any other church in the world to-day. The Saints came into possession of these records, collected and preserved at enormous expense, and they are to-day going into the temples of God and fulfilling the prediction that was made in 1823, by the boy prophet, Joseph Smith. He was but a child at that time, and could not have known or could not have understood, when these

words were spoken to him, the greatness, and magnitude and vastness of the work which was to be done. But the angel understood it. Joseph was made the medium by which it was instituted and handed down, and thus we see the fulfillment of this prediction. The hearts of the children are turning to the fathers and the hearts of the fathers to the children. The children cannot be made perfect without the parents, neither can the fathers be perfected without the children. There must be a uniting together in order that the parents may be made happy and that they may be perfected in the Gospel of Jesus Christ, and in order that the children may be happy and also perfected in the Gospel of Christ. Now, this is one little thing that has been fulfilled. It was predicted by the Prophet Joseph Smith in a day when he had no followers. He stood absolutely alone in the world at that time, with the exception of his parents and some of his brothers and some of his sisters in his own family. They believed in him. They had faith in him. The Church was not organized at that time, and they had no reason to believe that his words would ever go beyond their own circle or ever be known in the world But I want to tell you, there have been millions of men and women baptized for who have died without a knowledge of the truth, and thus has been fulfilled the prophecy of Joseph Smith which was uttered seven years before the organization of this Church, while he was under the direction of the angels and messengers sent by God to prepare him for laying the foundations of this great latter-day work. I will read another revelation, which was given in 1829, before the organization of the Church: "Now behold, a marvelous work is about to come forth among the children of men; therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day; therefore, if ye have desires to serve God, ye are called to the work, for behold the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul; and faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work. Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask and ye shall receive, knock, and it shall be opened unto you. Amen." (Doc. and Cov., Sec. iv.)

These are the words of Joseph Smith, spoken in 1829, before the organization of the Church of Jesus Christ of Latter-day Saints. How dare he, a boy unlearned in the things of the world, without friends, without money, without influence, without any character, as it were, unknown to the world; how dare he make such a prediction and such a promise as that? "Ask and ye shall receive; knock and it shall be opened unto you." "Remember," said he, "faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence" are the things that are necessary to qualify men to become children of God and heirs of God and joint heirs with Jesus Christ and members of His Church. How dare he give such a revelation? Because God spoke to him. That is the reason. Because he was inspired by the Almighty, and he spoke God's words to the world and they came to pass. Why, thousands have received, and they can stand up before all the world and tell them that, in obedience to the promise that was made through the

Prophet Joseph Smith, they have asked and they have received; they have knocked and the door has been opened unto them; they have sought and they have found. The words of the prophet were bold. They were not as the words of the scribes and Pharisees. They were the words of a prophet of God, of an inspired man or boy, because he was but a boy at that time. And therefore he was bold to speak God's words, knowing that the Lord God Almighty who inspired him was able to fulfill. And so I might go on. In almost every revelation that was given by the Prophet Joseph Smith in those days, there were promises made, and those promises were not based upon what might appear to be reasonable, or something that seemed to be in reach, or would come to pass eventually, but they were based on the knowledge that he possessed and that was given to him by inspiration. At another time, after the organization of the Church, Joseph Smith declared that before the great and dreadful day of the Lord should come, Zion should flourish in the tops of the mountains. Why, the Saints at that time lived down on the flats on the western borders of New York, in a flat country in Ohio, and on the plains and prairies of Illinois, and they did not know anything about mountains. Joseph Smith had never seen a mountain, but yet he declared, and it is recorded, that before the great and dreadful day of the Lord, Zion should flourish in the tops of the mountains. Now, it was a great many years before the Saints gathered to the tops of the mountains. But they are there to-day in the tops of the mountains, on the very backbone of the continent of America, where the waters flow on one side to the Pacific and on the other side to the Atlantic, and there they are growing and flourishing. This is a fulfillment of the Prophet's prediction.

In 1832 Joseph Smith penned the following: "Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls." (And, mark you, this was penned in 1831, many years before the war.) "The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war: and it shall come to pass also, that the remnants who are left of the land will marshall themselves, and shall become exceeding angry, and shall vex the Gentiles (that means the Lamanites) with a sore vexation"; and thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation and chastening hand of an Almighty God, until the consumption decreed, hath made a full end of all nations; that the cry of the saints, and of the blood of the saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord.

Amen." (Doc. and Cov., Sec. lxxxvii.) You will note, the prophet says that the earth shall be visited with famine and plague and earthquakes. We have had famines and plagues and earthquakes right along ever since this prediction was made. In San Francisco a little while ago there occurred an earthquake such as was never heard of, so far as we know, since the crucifixion of the Savior. Thousands and tens of thousands of people were thrown into the streets without food, without raiment and without shelter. A famine threatened them, and if it had not been for their friends who came to their rescue with money they would have starved for the want of food and they would have died from exposure and privation. Now, earthquakes were predicted again in another revelation, and they are coming, and they will continue to come until the earth shall be shaken and be made to tremble, and until the world shall acknowledge that God reigns and has a right to rule in the midst of the children of men. These things shall come to pass, and are coming to pass right along as they were predicted. The Bible tells us that when a man's prophecy comes to pass then he is a true prophet. Joseph Smith prophesied and his prophecies have come to pass. He foretold events long years before they ever transpired. Many of them have been fulfilled and others will be fulfilled very soon. Now, this is more evidence of his divine mission.

In the very incipiency of this work the whole combined religious world set itself to destroy the prophet. They denounced him as an impostor; they declared that he was a wonderful deceiver; that he had actually claimed to have received revelations from God when the heavens were sealed over the heads of men; when there was to be no more revelation; when the canon of scripture was full and angels had ceased to visit the earth. For testifying that he had received revelations from the Lord he was branded as an impostor and as working against the well-being and happiness of the children of men. Now, brothers and sisters and friends, isn't it a most terrible thing and a wicked thing for a man to say that he had heard the voice of an angel and that an angel had told him beautiful things: that he must have faith in God, that he must have faith in the prophets, and that he must obey the Gospel of Jesus Christ. Isn't it an awfully wicked thing for a man to receive a message like that from heaven? Isn't it terrible for a man to receive a message from heaven, informing him that the Church of God, the true Church, the true Gospel of Jesus Christ, and the Holy Priesthood were again to be restored to the earth? What a terrible offense that was. And yet that was the offense that Joseph Smith committed. He was charged with the "sin" of communicating with the heavens. Why don't they denounce Moses for having communicated with the heavens and for having seen God and having met with Him and talked with Him on Mount Sinai until his face so shone with the glory of God that his fellow-creatures could not look upon him? They condemn Joseph Smith for doing precisely the same thing that Moses did and for receiving messages from the heavens. And they sought his destruction. They sought to hedge up his ways. They framed and trumped up false charges against him—charges of treason and murder, and of everything that they could lay their tongues to or that they could invent in their imaginations, and he was brought before the courts of the land thirty-nine times

on false and trumped up charges of crime. Each time the court was his enemy, and the witnesses were all his enemies, and he had none to sympathise with him, none to plead his cause, none to plead his justice and innocence; but they could not convict him, because he was innocent; he had not committed the crimes; the charges were false; therefore they could not convict him, and thirty-nine times he was discharged. And the fortieth time, when he was brought before the judge, they said, "We cannot convict him because he is innocent, and we cannot reach him with the law, but we will reach him with powder and ball." It was in this way that they sought to destroy an innocent man, whose only offense before heaven and earth was that he had received more light in the short space of his existence, and had had more communicated to him, than had been communicated to the world for centuries. He received more truth than the world could receive. He has given that truth to the world, and we have it here, and his predictions and promises are contained in a history of the work that he accomplished. They could not destroy him till he had finished his work. They shot at him; he was persecuted by mobs, by secret enemies, by those who sought his destruction, but God preserved him until he finished his work. And when at last they took his life they sent gifts to each other, and they got up sociables, feasts, parties and gatherings of rejoicing. I read not long ago a card that was sent out by one of the mob inviting his friends to come to a house and have a feast and a dance and a royal good time because the prophet was dead. And so they rejoiced because "Mormonism," as they thought, was at an end, because they had killed the prophet. But they were reckoning without their host. They made the mistake of their lives. The blood of the martyrs was the seed of the Church, and from that moment the Church began to grow and spread more than it had ever done before; and it has grown from that day to this, and today it reaches across the broad possessions of the United States and reaches out into Canada in the north and into Mexico in the south, and we are filling up that inter-mountain region with honest, healthy people, with strong, healthy children and families, and an educated people. Utah stands second in educational matters in the United States. The Mormon people stand next to the very first in education in the United States, and they are building up cities, they are building up communities, they are spreading abroad and are taking possession of the land as the Lord designed that they should. The mustard seed, or rather the mustard tree, has been kicked, and it has spread more and more. Every time they kick the mustard tree it sheds its seed, which takes root and grows up.

[TO BE CONTINUED.]

The Simple Explanation.—There was a vacancy in the ministry of a West Highland parish, for which three candidates preached in the church on three successive Sundays. The first was diminutive in stature, the second smaller still, and the third the smallest of all. A lady in the congregation spoke with a member of the church committee, and demanded to know why such small candidates had been selected. The explanation was this: "Weel, mum, ye see the steepends hae become very small, and they're no bringing oot such big ministers as they used to do."

RELIGION FIFTY YEARS AGO.

It seems to me that religion was a much simpler and, consequently, a much more real thing fifty years ago than it is to-day. Doubtless, there was much superstition in those early beliefs, but there was much more that was true. As I think of my father, whose simple faith was untouched by scientific or philosophic doubt, I could almost wish that I had dwelt—and could still dwell—in the same serene and quiet atmosphere. I think I see him to-day, walking untroubled amid life's perplexities, assured that all things would work together for good. To him, and to my mother also, God was no mere abstraction, no label for an infinite force that made for righteousness. They never talked about the operations of Nature or the workings of natural law. They went straight back to a source of things. God was immanent in His creation. The moon and the stars were the work of His fingers. He created and He sustained. They lived in Him, and were immortal till their work was done. So they battled their way through life, undaunted by toil or poverty. Providence was one of the unassailable facts of their life, not a subject to be debated or discussed any more than they would discuss their own existence, or the existence of the great encircling sea, whose deep and solemn voice was rarely absent from their ears.

I sometimes fear that we have grown irreverent in these days. We have riddled the Bible with criticism, and discussed with levity the mistakes of Moses. Sacred things are less sacred than they used to be. Heaven and hell are words that have no definite meaning. Prayer and providence we discuss in the light of the latest scientific discoveries, and immortality is a question on which we reserve our judgment.

When I was young it was not so—at least, with the people whom I knew. As I recall the men and women who made a profession of religion, I am struck with this—that their beliefs were beyond the reach of cavil or question. They endured as seeing Him who is invisible. They talked about heaven as though they had seen it. And when the end came they went down among the shadows with no more fear than a child feels when falling asleep in its mother's arms. Were they ignorant and unlearned and superstitious? Perhaps so. Perhaps, also, their beliefs would not stand the fire of modern criticism. Anyhow, their beliefs were real to them, and God was "closer to them than breathing, and nearer than hands or feet."—Rev. Silas K. Hocking in *Horner's Weekly.*

Extraordinary Fall of Meteors.—The Phœnix liner *St. Andrew*, which arrived at New York last week, reports that while off the Newfoundland coast, near Cape Haco, meteors of an extraordinary size were seen to fall in the sea. The first officer, Mr. Spencer, states that on the 29th ult. he witnessed a huge meteor fall less than a mile away. It was certainly fifteen feet in diameter, and left a trail of fire behind it a mile long. Several others of great size had been previously noted. The captain of the German steamer *Brazilian* also reports a monster meteor which fell into the sea on the same night, about fifteen miles away.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 8, 1906.

EDITORIAL

ISAIAH'S PROPHECY FULFILLED.

STAY yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:

And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men:

Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. (Isaiah xxix: 9-14.)

If the prophet were on the earth to-day he would behold a literal fulfillment of his inspired prediction. He would see the people reeling to and fro like a drunken man, intoxicated, not with wine nor strong drink, but with the doctrines which uninspired men have introduced into the world since the Lord covered His prophets and seers. He could not go into any church in the world to-day, except the Church of Jesus Christ of Latter-day Saints, and find in it a prophet, or seer, or an apostle of the Lord. If he were to ask the churches where their prophets and seers were, the universal answer would be, "We have none. There has not been a prophet, nor seer, nor an apostle on the earth for over eighteen hundred years, not since the early apostles and prophets fell asleep." Well might Isaiah exclaim, then, "How truly, O Lord, thy words have been fulfilled—the prophets and the rulers and the seers thou has covered."

And now we turn to another section of Isaiah's prophecy, in which he foretells of the coming forth of a sealed book, the words of which were to be taken to one who was learned, with the request that he read them, and he was to answer that he could not read a sealed book. And then the book was

to be given to one who was unlearned. We have already seen the fulfillment of one part of Isaiah's prophecy; now, what about this other part? Is it to fall to the ground without being fulfilled? Verily no. It has likewise been fulfilled to the letter. The sealed book has come forth; the words of the book were taken to a learned man (Professor Anthon, of New York); he requested that the book be brought to him, and when he was told that the book was sealed, he answered, "I cannot read a sealed book." Then the book was delivered to an unlearned youth, and he, by the gift and power of God, translated it and gave it to the world—a new witness for God. Where could Isaiah, were he to come to the earth, find a fulfillment of this part of his prophecy? Certainly not in any of the sectarian churches. They have had neither part nor lot in the matter. If the prophet were to ask them concerning the sealed book which he predicted would come forth they would have to answer, "We do not know anything about your sealed book. We have heard that one Joseph Smith claimed to have had a sealed book revealed to him; but we do not believe in him, nor in the book which he claims to have had revealed to him by an angel, and which he said he translated by the gift and power of God. We have denounced Smith as an imposter, and his sealed book as 'the idle thoughts of an idle fellow.'"

But no matter what the world says, the Latter-day Saints rejoice in the fulfillment of Isaiah's prophecy. We have heard the voice which he predicted would come forth out of the earth; we have read the sacred record, and our souls have rejoiced when we beheld the goodness and mercy of God, in that He was mindful of all His children, and did not esteem one more than another. We rejoice that He sent His Only Begotten Son to minister to that branch of the House of Israel which inhabited the western continent. We give thanks and praise unto His holy name for having preserved and brought forth their record—the stick of Ephraim, which, with the stick of Judah, has become one in our hands, and which has been the means of confounding false doctrines and of bringing to light much of the Gospel which had been taken away by wicked men.

Fools may laugh and the people imagine vain things; but the Lord has fulfilled the words of His inspired prophet, and it is marvellous in our eyes. The work which He has established in the earth in these latter days is, indeed, a marvellous work and a wonder. Before it the wisdom of wise men has perished, and the understanding of the prudent has been hid.

W. A. M.

YOUNG MEN'S MUTUAL IMPROVEMENT MANUALS for 1903-4, 1904-5, 1905-6, 1906-7, are now in stock.

ELDER CHARLES W. PENROSE of the Council of Apostles, arrived in Liverpool, Friday morning, November 2nd, 1906, per s.s. *Arabic*. He has been appointed to succeed President Heber J. Grant in the Presidency of the European mission as soon as the latter retires therefrom. Elder Penrose is in excellent health and spirits, and is familiarizing himself with the work of the mission. May the blessings of the Lord attend his labors!

LOST OPPORTUNITIES.

(*Continued from page 695.*)

But every day brings to each of us opportunities which we may neglect or never notice. We have an opportunity of speaking in behalf of truth and justice, and we are silent. We decline to take our stand against public prejudice or popular opinion. We are afraid of being opposed or ridiculed, or of being out of the fashion; and so we do nothing when we ought to act, and the opportunity goes by. We are like the man who hid his pound in a napkin and buried it in the earth, and said, "Lord, I was afraid!" We are not like the woman who put her two mites into the treasury, and was probably criticized by the bystanders for her very small donation. Yes, she may have been criticized by them; but then she was commended by Jesus, and has gone into the gospels of mankind as an example of right-doing. She did not lose her opportunity.

Let us do what we can, and we shall not be followed into the other world by our lost opportunities bearing witness against us in the great day of account and retribution. Every day brings some opportunity. Every movement of conscience is an opportunity. And remember that we are never called to do anything more than is in our power. If we can say, "I have done what I could," that is enough.

But how shall we always remember to do what we can? Who ever does all he can? We are not always in the right mood, not always in the best temper; the power may be there, but the spirit be wanting. How, then, shall we learn to use opportunities, and not neglect them, not pass them by?

Here, as always, comes in the need and the help of Christian faith. Faith not only leads to work, but the effort to work leads to faith. Always the deepest religious experience is born of the strongest moral purpose. Whenever men seriously try to do right, they feel the need of some help from on high. If a man should say to me, "I do not believe in religion: I believe in morality. If I do right, I believe that is enough," I should answer: I believe so, too. Now go to work in good earnest to do right, and to be good. Begin every day with a determination not to omit any opportunity. Watch and see if you fail. Do not drift, but steer. Take hold of morality in earnest, and I think you will find religion a necessary help to enable you to meet your own standard. The sense of God's presence, His influence, His readiness to give you good thoughts and good inspirations, will lead directly to the best morality.

It was a great purpose in the life of Jesus to show us that we can have that help, have it now, have it always. His Gospel is the revelation to the soul of an ever-present love, waiting to be gracious. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocks it shall be opened." Every one! Then it is a *law* that prayer is answered. It is not a divine caprice, but a divine method, sure and certain as any law of nature. The law of gravitation is not more unerring and constant than the law which ordains that whenever one cries to the Father, asking spiritual help, then the spiritual help is given.

But you may say: "Prayer is not always answered. What became of the tens of thousands of prayers offered for the life of Garfield? What became of the prayer of Christ Himself, in His agony, praying that the cup might pass from Him if it were possible, and if God so willed? How, then, can we say that all prayer is answered?"

I reply that when we pray for bodily life or any outward good, as, for example, for the recovery of a sick child, there is the same condition to the prayer that Jesus puts into His own: "Nevertheless, not my will, but thine be done." Prayer, even then, may avail, and greatly, but not always in the way we expect. The best answer we may receive to a prayer for any outward blessing may be an apparent refusal.

When Augustine, a youth, was proposing to go to Rome, his mother, the pious Monica, prayed that he might be kept from going there, because she dreaded the temptations of the capital for her son. But he went, and was converted to Christianity by Ambrose. So, in his Confessions, he says: "Thou, Lord, didst refuse to my mother the outward form and body of her prayer, but didst grant to her the inward heart of her prayer. For that which she really asked for was that my spiritual life might be safe, and it was saved by my going to Rome."

But when Jesus says, without limitation or condition, "Ask, and ye shall receive," He is speaking of prayer for spiritual help; for He uses the illustration of a father who will not refuse bread to a starving child, and then says, "How much more will your heavenly Father give his spirit to those who ask him!"

If, then, we have these opportunities to meet every day, if we are so apt to pass them by, if it is so hard to be in the right spirit; if, without such a right spirit, we are sure to do what we ought not, and to omit to do what we ought—then we are like the little hungry child who needs food and cannot get it for himself. Will not God certainly feed our souls with inward strength if we have faith enough in Him to go to Him? I believe that this is a universal law. I do not think that anyone wishing to do right, and finding it hard to do so; anyone who tries and tries again, resolves and resolves again, but will certainly find himself lifted to a higher plane by simply looking up and saying, "O my Father, feed my soul with thy light and thy love!" He will find that somehow or other he is able to say the right thing at the right time; to do the right thing, to be in the right tone and temper. Whereas before he was apt to be irritable, now he is patient; before he was thoughtless, now he is considerate; before he was forgetful of others, now he remembers them. There has come into the depths of his soul, without his knowing how, a power to direct his thoughts and words and actions aright. And this is what is meant by the influence of the Spirit. It is felt in its results and fruits—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.

If, then, we do not wish to have a life full of lost opportunities, we must be every day prepared to meet them. And, as we cannot prepare ourselves sufficiently by any amount of discipline or any strength of determination, we have a right to believe that, by looking up and opening our soul to God, He will give us the power of meeting each opportunity aright.

Without this faith, how sure we are to postpone and put off any difficult work; to say, "I will do it at a more convenient season, when I feel more like doing it, when I can think what I had better say and do!" But, with this confidence in an ever-present help, we can meet easily every occasion, and we shall be able to understand the meaning of the Christian paradox, "When I was weak, then I was strong"; or that other saying of the apostle, "The life I live in the flesh, I live by faith in the Son of God."

For here in truth, to my mind, lie the emphasis and essence of Christ's teaching. He leads us through the law to the Gospel, through duty to trust, through work to prayer, through the sense of responsibility to the sense of dependence. Christian faith is not a doctrine nor a ritual, not a system of ethics nor an emotion of piety, not profession nor form. It is the law of God, fufilled by faith in the love of God. It is inflowing strength with which to do our daily work. It is the happy consciousness that God is around us with His perpetual care, beneath us with His supreme power, above us with His providential blessing, within us with His constant inspiration. This faith is the saving faith—it saves us from doubt and despair. It fills the heart with hope. It causes each day to dawn serene and peaceful, each night to close quiet and full of content. Trials may come, will come—lonely hours, the loss of those we love, disappointed hope. But with these trials strength also will come with which to bear them. More than this, we may go wrong. We may neglect and forget opportunities. We may forget to pray. And then we shall find ourselves relapsing into the old and dreary routine of weakness and sin. But with this difference—that we know how to come out of the difficulty, we know the way back. We know that we have only to turn round and begin again, with a greater humility and distrust of ourselves, with a greater trust in God, and that the sense of His forgiving love will descend once more into our hearts. For forgiveness, too, comes, not by caprice, but by law. "If we confess our sins, God is faithful and just to forgive us our sins." Observe, it is not said, "He is merciful," but, "He is faithful and just." It is then a law, that when we are willing to look our sins in the face, and see ourselves as we are, with that sight and confession of evil we are again helped out of the evil into good.

This is the sum and substance of personal religion. This is the "life hid with Christ in God." It is the steady purpose of doing what we can in the direction of duty, and the steady trust in God for power with which to do it. Either of the two alone is not enough. But joined together they are sufficient to lift us above the danger of lost opportunities.—JAMES FREEMAN CLARKE.

HENRY WARD BEECHER once said, apropos of begging-letter writers:—"I receive hundreds a month, but one which came the other day beat anything I had ever read before. The application was from a woman, and it ran something like this: 'Please send me fifty dollars by return of post, otherwise I shall be forced to part with my honor.' I just wrote back: 'My Dear Madam—I am in receipt of your letter of the 18th inst., and in reply would state that if you don't put a greater value on your honor than fifty dollars it doesn't seem to me to be of much consequence whether you part with it or not.'"

CONFERENCE AT SHEFFIELD.

THE Sheffield semi-annual conference was held Sunday, October 28th, 1906, in the Cambridge Hall, Sheffield. There were present, President Heber J. Grant of the European mission, Brother Willard Andelin, President Thomas L. Schofield and eighteen traveling Elders of the Sheffield conference.

The morning service commenced at 10:30 a.m., with a fair attendance. President Schofield welcomed all present and hoped that a profitable and enjoyable time would be spent. Said it was an indication of life among the Saints to see so many present who had come long distances through the storm. The general and local authorities of the Church were presented and unanimously sustained, after which the statistical and labor report was read by the clerk.

Elders Abel G. Rich, James H. Corbridge, and John Jeffs spoke briefly on the principles of the Gospel.

President Grant exhorted the Saints to diligence. Said that a mere desire for salvation would not purchase that precious gift. Spoke of blessings which had been derived by paying tithing, and bore a powerful testimony to the truth of that law.

At the afternoon meeting Elders John I. Hatch, Jasper Hepworth, Fred Merrill and Edwin Miles spoke of the blessings obtained by living the Gospel day by day.

President Grant occupied the remainder of the time. He pointed out that, like the Saints in the primitive Church, the Latter-day Saints have been unjustly opposed. Showed from government statistics the high moral and educational standing of the "Mormon" people, and bore testimony to the divinity of the mission of Joseph Smith.

In the evening the hall was filled. Elders William Murray, Samuel Hodges, and Robert H. Thomas told of the pleasure they had experienced in their missionary labor and spoke briefly on the doctrines of the Church.

President Grant sang a hymn and then spoke of the beautiful thoughts expressed in the songs of Zion. Said they were prayers to God. He then dwelt at some length on the fruits of "Mormonism."

Solos were very beautifully rendered during the afternoon and evening meetings by Brother Willard Andelin.

During the day a good spirit was manifest, and all the Saints felt well repaid for attending the conference.

On Monday morning, the 29th inst., President Grant met with the Elders in Council meeting and gave them valuable instructions pertaining to their work.

JOHN J. HENDRY, Clerk of Conference.

THOMAS FULLER tells a story of a devout but ignorant man who resided in Spain. So simple was he, that how to pray he knew not. Only every morning, humbly bending his knees, and lifting up his eyes and hands to heaven, he would deliberately repeat the alphabet. "And now," said he, "O, good God, put these letters together to spell syllables, to spell words, and to make such sense as may be most to Thy glory and my good."

WORK!

Work with all of the energy you have.

Work to lift your pound if you cannot lift a ton of the world's great burden.

Work at that which seems to you at present the one thing for which you are best fitted.

Work so that the matter in hand may be done as well as your application and ability can do it.

Work with the high thought in mind that you are permitted to co-operate with the Creator, helping forward the perfection of things.

Work with love for your labor, giving to it not half your heart nor three-quarters of it, but the whole of it.

Work with the faith that the world needs you at that labor, and that the present and future will be the better for your efforts.

Work with such joy in your task that the music in your ears may be sweeter than that of sirens that may strive to lure you from duty.

Work with the master workman's joy in a labor well done, with the artist's sense of exhilaration in bringing forth something that is perfect.

Work with the faith that labor conquers all things, and that your efforts are certain, in time, to remove all obstacles from your way.

Work in such manner that you may know in your own mind that you are paying your way to your generation, to your country and to the community.

Work with a growing feeling that every task well done will make you stronger and more capable for the labors that are to come afterwards.

Work so that you may deserve the respect of mankind, who will recognize in you one of earth's noble toilers, and not a cumberer of the ground.

FROM THE MISSION FIELD.

District Meetings and Sociable.—Elder Authnell Carter writes from Preston, as follows: "Notwithstanding the heavy rain, two very successful district meetings were held in Preston on Sunday, October 21st, 1906. They were addressed by President J. G. Midgley, Jr., Elders Skinner, Carter, Lambert, Gailey and Moss. Much interest is being taken in the message which the Elders are bearing to the people of this city, and many have expressed their delight on hearing the Gospel proclaimed again in Preston. On Saturday evening, October 20th, the Saints and friends of Preston and district met in our newly-fitted hall in a social gathering, filling the hall to overflowing. All present seemed well pleased with the party. The Spirit of the Gospel was revived in many hearts and all were drawn closer together, this being the first social entertainment held in Preston for many years.

Arrivals.—The following missionaries arrived in Liverpool, November 2nd, 1906, per s.s. *Arabic*: For Great Britain—Walter Bird, Smith Hoge, Paris, Idaho; Charles H. Brewerton, Thomas Hancock, Samuel L. Mills, Henry L. Smith, Nathaniel L. Smith, Kenneth R. Woolley, Salt Lake City; Charles R.

Coombs, Fountain Green; John T. Dick, Lafayette Orme, Tooele; William A. Garrett, Jr., Nephi; Percy Groom, Rigby, Idaho; Clarence E. Horsley, Miles T. Slatter, Adolph M. Reeder, Brigham City; William L. Adamson, Carey, Idaho; Arthur L. Howard, James Henry Platt, Bountiful; Jeremiah Jones, Pleasant View, Idaho; George H. LeCheminant, Edmond Morris, Riter; Parley Matthews, Oakley, Idaho; Roy D. Mellor, Fayette; William S. Mason, Riverside; Joseph S. Mulliner, Iona, Idaho; Leo J. Neville, Byron, Wyoming; John P. Orton, Parowan; David Shand, Manti; Edward Tew, Pocatello, Idaho. For Scandinavia—Haakon E. Aamodt, Murray; Elias Anderson, Knud H. Fridal, Jr., Deweyville; Joseph Christensen, Preston, Idaho; John Eskelsen, Coveville; James Jensen, Wales; John Larsen, Newton; Franklin T. Nelson, Redmond; Peter M. Mortensen, Centerfield; Andrew Olsen, Salina; Peter A. Peterson, Mink Creek, Idaho. For Sweden—Carl O. Peterson, Franklin, Idaho; Carl G. Carlson, Sandy; Hjalmar Landgreen, Fairview; Brigham Monson, Richmond; Leonard Olsen, Smithfield. For Switzerland and Germany—William R. Adams, Parowan; Leo N. Beal, Richfield; John Fuchs, Paris, Idaho; Edmond C. Hoff, Georgetown, Idaho; Ezra L. Kunz, Bern, Idaho; Adam Keller, Mink Creek, Idaho; Lawrence B. Smith, Pleasant Grove; William R. Smith, Jedediah L. Snedeker, Logan; Frederick Trussel, Montpelier, Idaho; Nicholas W. Wittorf, Calders Station; George A. Hill, Jr., Sidney N. Maughan, R. Seymour Wells, Jr., Donald Campbell, Salt Lake City; Serge F. Ballif, Jr., Logan. For the Netherlands—George E. Abel, Jr., American Fork; Wilford Matthews, Oakley; Joseph C. Wade, Salt Lake City. For South Africa—Orson N. Rogers, George W. Simons, Salt Lake City.

Appointments.—The Elders who arrived for the British mission November 2nd, 1906, are appointed to labor in the following conferences: Jeremiah Jones, Walter Bird, Newcastle; Lafayette Orme, John P. Orton, Clarence E. Horsley, Nottingham; Adolph M. Reeder, Charles H. Brewerton, Norwich; Thomas Hancock, Sheffield; David Shand, John T. Dick, William L. Adamson, Scottish; Arthur L. Howard, Birmingham; Miles T. Slatter, Charles R. Coombs, Bristol; Edward Tew, George H. LeCheminant, Leo J. Neville, Irish; Roy D. Mellor, Joseph S. Mulliner, Parley Matthews, Leeds; Henry L. Smith, Kenneth R. Woolley, Edmond Morris, Liverpool; William S. Mason, Nathaniel L. Smith, London; Percy Groom, Smith Hoge, William A. Garrett, Jr., Samuel L. Mills, James Henry Platt, Manchester.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for November 18, 1906.

33. Persecution of the Saints, Religious Liberty, Respect for Temporal Authority.

1. "If they have persecuted me they will also persecute you." Matthew 23: 34, 35; John 15: 18 20; 16: 33; 17: 14; Acts 14: 22; I Cor.

15: 19; Galatians 4: 29; I Thes. 3: 3, 4; II Tim. 3: 12; Heb. 12: 6; I Peter 2: 19-21; Rev. 6: 9; 7: 14; Doc. and Cov. 63: 28; 135: 1-7; 136: 39.

2. "Blessed are they which are persecuted for righteousness sake." Matt. 5: 10, 11; II Cor. 4: 17; II Tim. 2: 12; I Peter 3: 14.

3. Religious liberty. Doc. and Cov. 134: 2, 4, 7, 9, 10.

4. Respect for temporal authority. II Samuel 23: 3; Daniel 2: 20, 21; Romans 13: 1-7; Titus 3: 1; I Peter 2: 13-17; Doc. and Cov. 42: 84-86; 101: 86 88; 134: 1-8, 11, 12.

THE SONG OF THE REAPERS.

A call is ringing throughout the lands—
Lo, ripe for reaping the harvest stands.
The work is great and the laborers few,
Have you thought that the Master has need of you?

Let us all be reapers and bind God's grain
Where the harvest ripens on hill and plain.
Let us heed the call that is heard to-day—
The Master needs us—arise, away!

Up, up, my comrades! for time flies fast,
It will soon be night and the sky o'ercast.
Alas! for the idler who too late grieves
O'er a squandered day and brings home no sheaves.

Then away to the harvest with sickles keen,
In nook and byway to reap and glean,
Then when nightfall comes we may gladly say,
Lo, here are the sheaves that I bound to-day!

SELECTED.

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